THE NARROW PATH

The Panie and the Kin'i of Piety That Will Give Greates't Benefit to Rich and Poor.

Wise Economy for Women Who Wish to Alleviate the Canznen Condition of Wreck.

More of the Deity and Less of Deviltry Wanted in Business.

LYRIC HALL

The Rev. O. B. Frothingham on the Duties Which the Panic Has Imposed Upon Us-Words of Wisdom For and at the Ludies.

In Laric Hall, yesterday, the Rev. O. B. Frothingham preached to a large and fashionable congrega-

The introductory sentences of the sermon ex-plained that in all literature, not excluding Holy Writ, an inclination was displayed by writers to be military in their methaphors. Paul, especially, was fond of bringing military figures to aid nim in his explanations. Paul's weakness for forcible martial figure is easily explained considers the circumstances

which he was surrounded when in Rome. The reverberations of the clash of arms were forever ringing in his ears, and although he was a man of peace he became affected by the usages of those whom he met every day. A short time since, said the preacher, I attended a peace congress, and although all its members were mer who meant what they said regarding peace, they evinced a very warlike spirit in their denunciation of war and its votaries. They gesticulated and

fought the imaginary enemy with all

THE VIGOR OF TROJANS. It matters not how we may in theory preach against war, we all in our hearts love and admire the man who is ready to do battle for a cause. The martial hero is and always will be admired if not adored. The school Miss, lounging on her elegantly adored. The school Miss, lounging on her elegantly upholstered sofa, gloats with a romantic greed over the story of "Grace Darling," who went out to sea in her small boat to save shipwrecked mariners. She who runs into the house when it storms and loves to sit near the blazing hearth when the storm wind howls without, would never do as Grace Dowling did, and still she loves the story. The schoolboy loves to read and glories in reciting the tale of Casabianca. He would never stand "upon the burning deck till all but he had fled," and yet he admires the boy who called in vain to his father for rehef. Tuis disposition to love the brave is universal, and I am almost confident that the late panic and the wretched results which seem lamminent to follow it have not caused a feeling of joy fo any man or woman in New York. This may seem a paradox; but when we consider this field that the poverty and suffering which is gradually settling on the city affords for true Christian heroism we must acknowledge that we should be thankful to God for this most favorable opportunity to do good. We can learn a profitable lesson from it by trying to curtail our expensive habits and limit our pleasures. We can dispense with a plurality of horses, and, with benefit to the poor, cancel a few of our engaments, or rather intentions, of going to the opera or theatre. It is strange that people should always be at cross-purposes with Providence. Our orthodox brethern who assume and state with much positiveness that they know the Divine intention in doing certain things, are inclined to look upon the late panic as a visitation for the sins of the past. The scientific man calls it upholstered sofa, gloats with a romantic greed over

a visitation for the sins of the past. The scientific man calls it

A STREAM OF TENDENCY,
while others, who are slightly non-committal, call it an especial dispensation. It may be all these, but it certainly is a divine opportunity for us to develop the gold within us. It is the loud clarion call that wakes us from our apathy to be up and doing. Since the war ceased the web of pleasure, which is ever saturated with a deadly and insidious morphia, has been tightening around us, producing utter moral inaction. We are not inclined to move unless Pleasure holds out before us the mirror of enjoyment, or Pain, with her scorpion wips, strikes us from behind. Illness is the inseparable concomitant of wealth. A Boston doctor has lately discovered that the cause of so many New England girls being ill is that they study too much. In Boston that may be as true and good as Gospel, but in New York it would never do. The cause of so many New York girls being sick is that they don't study at all or do anything eise that is useful. They are not satisfied with letting themselves fun down, they must accelerate the downward movement. Ladies attach to the extremity of their spines a huge and awiul bundle of stud, by way of looking graceiul, and to the back of their heads they append an excrescent capillary mass

From every stormy wind that blows, From every swelling tide of woes, There is a calm and sure retreat; "Tis found beneath the mercy seat."

There is a calm and sure retreat.

The reverend gentleman then took his text from the twenty-first chapter of John and fifth verse:—"And Jesus said to them. Have you any meat?" and they answered Him 'No." The text had a meaning very appropriate to the present state of suffering. Inasmuch as it illustrated the sympathy of Jesus with the sufferings of men. Seven weeks ago an era of monetary suffering was begun, which is now casting its dark shadow over the entire land. Twice already has similar catastrophes befallen us, though the country was formerly worse prepared to suffer than now. An unreasoning fear and an unreasonable distrust has come over the people. The wholesale dealer is mable to pay the manufacturer, and the latter discharges his workmen. Men who owned whole townships have scarcely spare money enough to pay for the morning paper. And what is worse still, men seem to imagine that their monetary affairs are of paramount importance. What was the cause of all this? The immediate cause was, of course, the lack of confidence in railroad management, stocks and securities. We have built

invites a panic. Now it is the duty of preachers of our time to take up the sins of the hour and endeavor to turn men aside from these evils. The frest great lesson taught us by this panic is economy Retrenchment is the highest wisdom. Let us have ess corruption in high places, less ostentation

dress, less expensive wines, fewer fast men and more fasting before the Lord. How many persons there are who are kept from coming to church because they cannot wear the fine dress which is to be seen on regular churchgoers! No crusade should be preached against good taste, but against bad taste. While we dress let us remember the condition of them who have nothing to put on. Let us consider the poor man Lazarus instead of following the example of Dives. In the coming winter let us look to the wants of

ample of Dives. In the coming winter let us look to the wants of

It will not be difficult for us to do this. We have more grain and more money than we need. England has paid forty-two millions to us for grain in nine months. For the first time in the history of our country the balance of trade is in our favor. Currency is o uniform value throughout the land. The panic is over. It is our duty, therefore, to cheer our fellow men and counteract the evil reports circulated by wicked and designing men. Let us come back to first principles. Let us trust in God and bring Christ into the counting rooms. In many old market towns of Europe there is a cross erected to remind the people that in their dealings they must remember Christ. Don't fret for fret never pays. Trust in God. It is a long lane that has no turning. The same Carist that came to the Aposties and cave them fire and meat when they were in need will not fall to succor us in our afflictions if we confide in Him. Will we not confide in Him? Will we not fast for the crimes that have lately been committed, even though we may not personally have had any part in perpetuating them? If we do this, and give ourselves wholly to God, we may expect relief at no distant day. The reverend gentleman concluded with a fervent prayer for relief of the suffering. He made a profound impression upon his hearers throughout his entire discourse.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH. Aid for the Poer-An Encouraging Discourse-The Heavenly Home that Awaits the Lowly-Sermon by the Rev. Father

As is usual at this season of the year a large congregation worshipped in this church yesterday morning, presenting an appearance of fashionable attire fully up to all the requirements of the opening winter. The pleasant weather no doubt had much to do in developing the preparatory efforts apart from the fact that it is much easier to pray when feeling comfortably than when the mind is laboring under depressing difficulties. So much is due to music as an aid to arousing a religious spirit that the music at a high mass may be con sidered as a most important external part of the service, and at this church yesterday the music of the mass must have proved of small assistance in inducing a blissful state of soul. The mass sung was Rossi's in D minor, the "Sanctus" being the work of Danforth, the organist of the church. The offertory piece was a pastoral from a sonata by Moderni, which was excellently given by the organist, and after the elevation 'Benedictus' was well sung by Signor Colletti and Miss Munier. The vespers in the afternoon, a service which draws large crowds from all parts of the city to this church, were Asiolis.

AN APPEAL POR THE POOR.

The high mass was celebrated by the Rev. Father Power, and after the first gospel the Rev. Father McCready ascended the pulpit, but before preaching the usual sermon he announced that during next week an effort would be made to relieve the great distress which seemed likely to fall upon the poorer classes of the city, owing to the present troubled state of business. He then announced that that evening the Rev. J. I. Spaulding would lecture in St. Anne's church, Tweith street, and that the Rev. Dr. Brann would lecture in Irving Hall—the former for for the poor of St. Anne's parish and the latter for St. Elizabeth's Hospital, Thirty-first street. It is also announced that on Thursday next the annual festival in aid of the Roman Catholic orphan asylums of this city would be held in the Academy of Music. Father McCready, in a few pointed remarks, urged upon the congregation to lend all the aid they could to these charitable objects. At this season, and especially at such a dire crisis for the poor as the present, Christian hearts should not refuse sympathy to their brethren in whose ears was already ringing the cry of children for bread. ing the usual sermon he announced that during

while others, who are slightly non-committal, call it are especial dispensation. It may be all these, between the continued and the separation of the continued and the contin

The Model Philanthropist and the True Christian Man-Who Are the Robbers of To-Day!-The Tyrauny of Wealth-

The attendance at the Church of the Messiah, Park avenue and Thirty-fourth street, yesterday morning, was very gratifying. The pastor, the Rev. Henry Powers, selected as the theme of his dis-course "The Model Philanthropist and True Christian Man," as he is set before us in the parable of

the good Samaritan—Luke, x., 25-37.

First of all the pastor translated this parable into the language of to-day, not, as he said, with any thought of adding to its attractiveness or in creasing its literary charms, as that was impossible. The necessity for this new transla-tion lay in the fact that from its long time connection with the ritualism of the Church, and its employment for the illustration and enforcement of its peculiar ideas and methods and enforcement of its peculiar locas and the the words of this parable have become paralyzed so to speak, and loaded with a meaning which i

so to speak, and loaded with a meaning which is foreign to their original signification, and also to that conception of righteousness which the Master had in His soul when He made use of them at the first. Besides, the drapery of this parable is DISTINCTIVELY ORIENTAL, and, therefore, its essential thought must be separated from the garments in which it is clothed and enveloped before it can be commended to the adoption of all in these hast days. This translation Mr. Powers made in the clearest manner, paraphrasing some of the points of the story in most entertaining language, and concluding the essential introduction of his theme as follows:—And when Jesus had finished this story He turned to the lawyer and said, "This is my answer to your question; and, now, which of these men was neighbor to him that leil among thieves?" The man hung his head and muttered, "The one that nelped him, I suppose." "And who was the Samaritan's neighbor?" "Why, of course, the person that necoed his help," "Yest well, then; do

the same thing yourself to those that, need your help and you will be sure to find the way to eternal hile."

In the second place, Mr. Pow its said, we find the modern equivalents for these conditions and persons so as to be able to apprehend with distinctness the moral of this parable for us. Let us inquire then, first, who, this traveller stands for to-day, and who are the thieves that are robbing him? The answer to both these questions is easy.—"The certain man" that went down from Jerusalem to Jericho is

of the period; honest as the world goes; industrious and tolerably frugal; neither very rich nor very poor, and so neither a power nor a menace in the land. This man is dependent for his well-being upon the peace and stability of the social system. A disturbance of the currency or a stoppage of business and trade throws him into perplexity and brings the wolf to his door. The thie very and brings the wolf to his door. The three has gone by for the robber barons of the Rhine and the Danube and the merry Robin Hoods of the wild wood to practice their vocation. A nobler and a more powerful class of men has succeeded to their calling, as is most fit in this age of universal progress. The robber of to-day is the money king, the monopolist, the speculator, the man who trades in values continually without adding himself a mill unto them or regarding in the least the rights of owners. He is the defauter, the man who trades in values continually without adding himself amill unto them or regarding in the least the rights of owners. He is the defauter, the shody producer and the genuine believer in the thieves motto—"Every man for himself and the devil take the hindmost." It is the battle between these giants, as they are represented in Wall street, that has filled the land with the killed and wounded. It is because of the example which the rich and powerful have set for their poorer brethren to follow, in respect to having and extending, regarding and disregarding the trusts that have been reposed in them, that

stealing, saving and expending, regarding and disregarding the trusts that have been reposed in them, that

THIS PRESENT DISTRESS

has come upon our land. The most dangerous class in our city is not that which is made up of the garmins of the street, the sneak thieves and prostitutes and reprobates of all kinds and degrees, but rather that which controls its business and its pointies; which has intelligence and induence to do or refrain from doing that which shall secure its own supremacy simply, or, instead, the common weal. Now the trouble is that this class have, for a long time past, either consciously or unconsciously, pursued their own advantage, without stopping to consider what the effect would be upon others or even upon themselves in the long run. The curious thing about the whole matter is that no one can injure another without injuring himself in at least an equal degree. If a community would be prosperous and happy it must take care of the weak and the deienceless within its borders. Our salvation, in all temporal as well as spiritual things, depends upon the salvation of the least and most degraded of our brethren. And so if there were no thieves of either high or low degree there would be no wounded or plundered men for us to help. But, insamuch as there are these

THEVES AND THEIR VICTIMS
here among us to-day, as well as in the mountains of old Judea, the next question is, By whom shall they be cared for and how? "By the Charich," say many voices. But the Church cannot undertake the charge of, such charities. It should be done through the laws of trade and life, and when gone big institution, supported by charities, manufactures articles of trade under the prices which men in the same business cannot afford it is interfering with laws which should not be disturbed. We cannot have great ecclesiastical institutions to render such charitable aid; it is impossible for them to do it aright. Every man should see that his business is of the right kind and that his influence is exercised aright. He shou

a moiety only of his possessions to such ends, but all—not to give it to some big society, but see to the work himselt, and in that way the end will be attained.

The pastor did not want to be understood as saying anything against riches as such, or corporations, or transactions in stocks that are genuine. It is the tynany of wealth that should be denounced, the souliessness of corporations, and the fictitious and gambling methods that prevail in wall street. Wealth is a trust and not an absolute possession. He had his share in all the property of the city, and should, therefore, enjoy his percentage of its profits. When wealth is held exclusively and corporations are controlled in the interests of their managers only, and stocks are bought and sold without the slightest regard to their ownership or inherent value.

Then Robbers is committed, and the common people are the immediate victims. Of course, also, churches are not an evil and a hindrance in the land. They are, in a measure, and might be still more, the teachers of the people in all necessary things, the whisperers of their souls and the monitors of their lives. But when they inculeate that religion is something distant and separate from the business and pleasures of life, that the Church has a peculiar and more sacred mission to perform in the world than any other organization, and that, therefore, sacrifice, according to its ideas and rituals, is better than righteousness—it is a perversion and a hindrance to the world's progress in goods.

The Average Churchman is a Phariser—

to the world's progress in goods.

The asparatist—throughout Christianity, and should be denounced to-day as venemently and as persistently as he was by Jesus in the time of the Scribes and Pharisec, as a hypocrite!

The conclusion cannot, therefore, but be that it was something more than accident or caprice that prompted Jesus to choose a Samaritan for His example of an ideal philanthropist and model Christian man. It was in spite of this Samaritanism that he did so, of cours as it develops these good qualities. Need it, ther fore, be added that what the times in which we li most lack and demand is such good Samaritans was this one? Not orthodox or liberal, not pletis or men of offices, so much as simple minued at laithful workers who will surink from no sacrifi and call no one common or unclean.

ST. PATRICK'S CATHEDRAL. The Object of Man's Creation-Sermon

The weather, bright or inauspicious, has seldom any effect on the attendance at the Cathedral. It was, as usual, crowded yesterday. The officiating

clergyman was the Rev. Father McNamee, and, at the termination of the first gospel, the Rev. Father Daly, who is on a visit to this country from England, preached an instructive and eloquent Engiand, preached an instructive and eloquent sermon. He took his text from the 150th Psalm—"Praise the Lord," &c. He dilated at length upon the great object of man's creation, showing that he was placed in this world to know and love God and live with Him forever in the next. He lucidly pointed out how nature, reason and revelation proved the existence of the Almighty, and that having such evidence of His being, the only question arose why God placed us here. It was to know Him, love Him and serve Him; and the more we knew Him the better we loved Him, for good service came from love. This end could be best accomplished by praising Him. Man was created to be with God in heaven; those in heaven praised and glorified Him. The Almighty had given us a voice to practise here what he was to do in the next world. The reverend gentleman concluded his discourse by advocating the necessity of prayer. Nothing could be more complete or satisfactory than the choral arrangements at the Cathedral. Instead of encouraging individual excellence, the commendable aim of the director is evidently to render the ensemble as perfect as possible. The result is appreciated in the grand harmony that prevails, and not the least praiseworthy feature in the performance yesterday of Mr. Schmitz's mass in D major was the clear and correct pronunciation of the text, a matter generally regarded elsewhere with indifference. The services terminated about half-past twelve o'clock. sermon. He took his text from the 150th Psa

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Sermon by Mr. Beecher on the Double Action in Man-The Real and the Ideal-Plato and Aristotle-The Im-agination and Its Uses-The Use and Abuse of Fiction Reading.

Mr. Beecher preached yesterday morning, at Plymouth church, to the usual crowded congregation, a sermon of more than average power, on text the eighteenth verse of the fourth chapter of the Second Epistle of Corinthians—"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The introduction to the sermon was an elaboration of the idea that the intellectual and the moral nature of man was a later development than the physical, both in the individual and the collective man. The result of this order of development was that there had sprung up questions in the minds of men that could not be disposed of as the spostle had dis posed of them. Every joy in man was clouded by the interposition of questions which men cannot solve, which no man can solve for them, and which men rebuke others for asking, and which they say no Christian has any right to ask a question about Mr. Beecher then proceeded to a more minute con-

sideration of
THE PRACTICAL AND THE IDEAL,
and said that the relation of the ideal to the possible and their relation to the imagination is of

for the ideal and Aristotle for the practical. The perfect man unites them both. It is wiser to say that a man should begin as an Aristotelian and end as a Platonian than to begin as a Platonian and end as an Aristotelian, or, what is far better, to end with one that is greater than either—Jesus Christ. The tendency and the method of God, you will observe, in the soul is from the visible towards the invisible. The relation of these truths to this experience have for their view the perfection of the visible life, and is a matter of very great importance. The larger wisdem consists in the application of these higher and invisible qualities which we have adduced from mere physical facts. The wisdom consists in binging back these invisible qualities here and incorporating them into ille again. He is not a painter who simply copies a tree just as it was. The photograph is not a work of art. But he is the true artist who studies trees so as to bring his imagination to bear upon them, that there rises in his mind

In his mind

AN IDEAL CONCEPTION.

This conception vanishes in it remains ideal, but if it is reduced to a visible form it then becomes valuable. So the human soul may be compared to a womb into which things are born and out which comes real things, and thus principles return again to become facts. Thus the water of the ocean is subject to evaporation, and when it has ascended and dissolved it comes into visible drops, and rains into the rivers, then to the seasa and the life of the ocean is dependent upon the total the life of the ocean is dependent upon the total the life of the ocean is dependent upon the total the life of the ocean is dependent upon the total the life of the ocean is dependent upon the life visible life to bring it back and the total the life that is hidden in the soul and the outward life is the continuous lay of christian civilization and the continuous lay of christian civilization.

As I have sometimes said life is the practical test of truth. We see also in the light of this truth the true character of the reversat. There are many who suppose they are dwelling in religious meditation, who are dwelling or finish truth the true character of the reversat. There are the meditation and the continuous lay of christian civilization in the light of this truth them, and shaping themselves into pictures and into stories. He who is a reversit does not write movels, but he is a novelist. Then there are the meditationists

At Plymouth church in the evening there was an unusual crowd, occasioned by the announced apaccompanied by two brother pastors and the aforementioned Hindoo, took their places upon the platform at twenty minutes after eight. Mr. Beecher opened the services in the customary manner. He then introduced the stranger, who announced his text to be in the first chapter of the gospel of John and the fourteenth verse, "And the Word was made flesh," &c. His enunciation being in his discourse. He prefaced his remarks by alludback cycles of ages and yet the Evangelist would say the Word was God and with Him. All things were made by Him, both visible and invisible, principalities and powers. This Word became flesh, and we beheld it full of grace and truth. In it we had a glimpse of the divine character of Jesus—such a gilmpse that the apostic alludes to it in his work. The many miracles He performed showed that He was the very God. The many acts of kindness He performed was a cord of sympathy that drew the peo ple after Him, and emboidened the children of the present generation to lay their burdens upon Him. The Bible abounded in God's promises to blot out all sin, and He came down to the capacity of all that they might behold His glory and beauty. There was a time when he (the speaker) was a Bramin, and a Brahma meant that he was a god on earth. He here delivered an aphorism to show the beauty of the language, which being interpreted, meant that the world was under the control of God, and God was the Bramin. He thought that he was a divine object and received worship. While men and women washed his feet and drank the same water it was no wonder he thought so. He began to think of a story he had heard of a sage who had drank up the water of lour seas in three sips. It was believed by the natives, and yet it was too increduious for him. He began to think of the immense size of this sage after he got through. That drove the Hindoolsm out of him and the myths that surround it. Then, too, there was a story of Rowan, who slept for six months and none could awaken him. Once a barber lost his pincers in his nose, and when he was looking for, and when he was informed the man said that he had lost a large came! in the same place three months before and had not lound it yet. Such stories, the relator thought, were sufficient to drive Hindoolsm from his breast. The prayers of the was looking for the people there. He gave an interesting account of his conversion to the Christian fath thirty years ago. He gave a condensed report of his work in India, In 1864 he had two Christians in Bombay, and from them ten or twelve were converted. Now there are 500 Christians there in Johma and 325 readers of the Word of God. In 1864 he had no schools for heathens. Now they and I,400 heathen scholars. They had a plan to have a settlement—a village on sanitary principles—which would have a goo The Bible abounded in God's promises to blot out all sin, and He came down to the capacity of all that they might behold His glory and beauty. There

SEVENTH AVENUE METHODIST CHURCH.

Dr. Wild on Conformity and Happiness.

The Rev Dr. Wild, of the Seventh avenue Methodist
Episcopal church, Brooklyn, addressed his congregation yesterday morning upon the necessity of practical illustrations of all spiritual doctrines. His
remarks were based upon St. John's Gospel, xill., and said that the relation of the ideal to the possible and their relation to the imagination is of life of Jesus was in accordance with the doctrines transcendent import. Everybody in the world was He taught, so it was incombent upon His disciples

to illustrate a practical expression of faith. Knowledge was the power and happiness the fruit of well-toling, but in the favored land charity was paralyzed by avarice, and commerce wounded by our haste. Fashion and extravagance were bringing to us poverty and disgrace, both in the church and community, while in direct contrast was Christ's simple life, that pointed out the true source of happiness, spiritual success and fervent devotion in the work of this Father. In speaking of education and its promptings, Dr. Wild said that he thought the remrkas contained in the index were unjust and unreasonable boastings. They themselves would never have known what knowledge was had they not been educated, and in his opinion it was ill manners, to say the least, for them to boast of their science, while at the same time they were striving to put down the means of acquiring it. A man who believed nothing did nothing. Who ever knew a successful reformer who was not an enthusiasty He (Br. Wild) nad an interview with Joseph Arch, President of the English Labor Reform Society. All through the discourse the man's conceit would have been intolerant had he not been a reformer. He had the right spirit to succeed in the calling he had chosen. In the course of his remarks the Doctor alluded to a recent publication, entitled "Woman Man's Equal," which he considered the most sensible work on the subject. It the author, Rev. T. Webster, had had a vixen for a wife he never would have written that book. But the key note of the argument rings through it and shows how harmonious the man's domestic life is. The sermon closed by an appeal to the people to conform to the right, that they might be happy in the Lord.

TALMAGE AT THE ACADEMY.

Christ Our Refuge—A Democratic Salva-tion—Candidates for Imperial Splen-dors from Elm Street—No Exclusive Heaven for Aristocrats—They Must Humble Themselves with the Rest or

Stay Out Altogether. Mr. Talmage, always metaphorical in his discourses, was more than usually so yesterday morn-ing. The subject of his sermon was "Jesus Our Only Refuge and Salvation," which theme he discussed for nearly one hour, holding the attention of his great audience throughout. In the first place, said he, Jesus is a safe refuge.

Why, there is not any fort that I have heard of that has not been or cannot be taken. Fort Sumter, that was considered impregnable, was taken first by one army and then by the other. Fort Pulaski was taken, Fort Donelson was taken, Se-bastapol was taken—ay, Gibraitar was taken, and there never has been a fortress built by human hands, north, south, east or west, on any continent, but it might be captured or destroyed. Oh I want to tell you of Christ, the refuge into which the righteous run and are saved. THE BATTERING RAMS OF HELL

cannot smite down these walls. The sappers and miners cannot explode this fortress. No storming party of helt can leap on these towers. The weapons with which this castle is defended are omnipotent, and hell shall unlimber its great guns of death only to have them dismounted. When cannot so easily drown a fly as the ocean of God's mercy can swallow up and overwhelm our transgressions. He is able to save even unto the utter-

mercy can swallow up and overwhelm our transgressions. He is able to save even unto the uttermost, or, as Solomon hath said it in the Canticles, "His legs are legs of brass," implying that He can carry anything, and that when He gets under the burden of our crime He litts it. Oh, ye who have been in a hand to hand fight with "the world, the fiesh and the devil" come up into this tower of Christ's defence and Christ's mercy. Satan may storm up the steep, and may shout "Forward!" to the battalions of durkness; but standing in that castle you are safe. Trouble may come on with Long wagon trains of Cars and annoyance, and you may hear in its tramp the bereavements that once broke your heart; but Christ is your friend, your rescue and your refuge. Are you this morning saie in the refuge? The fires of the last day will only illumine its towers, and the thunders of the judgment will be only the salvo of our eternal victory. Christ is a near refuge. Everything depends upon having the fortress near in the day of battle. I want to tell you to-day the glorious truth that it is no long march to our refuge. We can get off from the worst earthly defeat into its strength. It is only just one step from the battle into the castle. You know it is customary to name fortresses after distinguished generals, so we have Fort Lafayette and Fort Washington. The fortress into which I invite you to-day its Fort Jesus. I have seen men pursued by sins that came with lightning feet. I have seen men pursued by troubles that came with the ferceness and dash of a cavalry charge. Yet they were safe. It is a near refuge. You do not have to kneel in long penance in The vestification all ourselves; let it not be for the whole race in that refuge. If men had their own way, it would not have been that way. There are some people who would have been a snorting charger with four let in golden stirrops." Heaven would have been a glorified Windsor Castle or Tulierles or Vatica— a lew aristocrats in the golden streets forever and forever. But glory be to

De to God this is
De to God this is
A DEMOCRATIC SALVATION.
In other words, it invites all. Lazarus went up
and Dives went down, and there are candidates
for imperial splendor in Elm street and by the peat
for imperial splendor in Elm street and syning the

at all.

In conclusion, Mr. Talmage spoke of Christ as
the only reluge, and exhorted all to seek Him at
once, before it would be too late.

Moral Diseases of the Heart-Practical Moral Diseases of the Heart—Practical Christianity in Feeding the Poor—Sermon by Rev. Dr. Partridge.

The services yesterday morning at Christ Protestant Episcopal church, Bedford avenue, were conducted by the rector, Rev. Dr. Partridge, who preached an able discourse. Previous to the delivery of the sermon he made an earnest appear to the congregation to sustain the Young to the congregation to sustain the Young People's Association, stating that all the moneys received through that channel would be faithfully applied to relieving the physical wants or the poor during the winter. The text was taken from the ourth chapter of Proverbs and the twenty-third verse :- "Keep thy heart with all diligence; for out of it are the issues of life." In his introductory emarks the Doctor said that the heart was to the body what the metropolis was to the kingdom. The blood might be compared to merchandise colthrough the highways of the veins to the remotest territory of the human frame. After describing the functions of the heart in the physiological structure and the important office it held he pro-ceeded to say that that organ was a type of the affections, for as the heart was all important to ceeded to say that that organ was a type of the affections, for as the heart was all important to produce physical activity so were the affections for mental and moral life. The exhoration to keep the heart with all diligence should be carnestly regarded by all, for it might become diseased. We were liable to hardness or ossification of the heart, when it gradually became insensible, until at last it ceased to perform its functions. Such was the condition or many sinners, whose hearts were once wax, susceptible and tender, and ready to receive spiritual impressions. There were times when such men groaned under a sense of their spiritual danger and qualled at the thought of death and the judgment. The worship of the sanctuary once made a deep impression upon their minds, but now they bonsted that they had no desire for heaven and no fear of hell. He urged his hearers to keep their hearts more diligently than they did the body, and to pray that it might ever listen to the voice of God in the Gospei; for if the heart became hard to Him sad His hely word, which alone gave light and peace, it would become hard to wife and parents and to the poor, for whom Christ died. Again, the heart was liable to the disease of softening, which would produce increases and despondency, culminating in misanthropy and dislike to mankind. If they would have their affections iree and invigorated, they should implore God to create clean hearts and renew right spirits within them. The heart was also subject to atrophy, or wasting away—a state caused by defective nourishment and living too long on rich diet without a due proportion of plainer and coarser food, which was necessary to the enjoyment of god health. Christian proissors often suffered from this phase of heart disease. Some men and women confined their thoughts to certain Gogmas and never partook of the plainer hare of practical Godliness. They lived year by year within a circle, the result of which was that their energies became sapped and their intellects circumscribed. They h

love practical Unvistianity and even look forward to the day when the Master would gladly say unite them, "I was an hungered and ye gave me meat: I was thirsty and ye gave me drink; I was six anger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. I nasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," The human being was liable to paipitation of the heart, at which times the patient loathed food. There was a general ladguor and giving way of the system. This form of the disease nad a sympathetic affect, and the best of Christians were liable to it. It worked very much like the present panie. The finances were disturbed throughout the country, and the weak-minded, whose affections were act upon temporal things, cried out that the whole world was in danger of bankruptcy, and the first thing in their view that ought to be done was to curtail expenses and to begin at the house of God. The great cure for all this was quiet trust in God. Rest in God, live regularly, and pray always, and the clouds they now so much dreaded would pass away forever, a delighthil morning without clouds would appear, and their rest would be eternal. There was danger of enlargement of the heart, when it became disproportioned. So the moral nature was liable to the same disease, when hope and fear and love did not act in due proportiona. In conclusion Dr. Partridge spoke of the dangers to which the heart was exposed. It might be exfeebled for lack of the nourishing truths of the Gospel feast which was spread in the sanctuary; or poisoned by the flatse doctrines of sceptics and latitudinarians; or assassinated by the flery darts of the wicked one. He exhorted his hearers to Keep their hearts, by faithfully attending the services of the church and trusting in the promises of God's unfailing Word.

PURITAN OHURCH.

Spiritual and Physical Development At the Puritan church, corner of Lafayette and Marcy avenues, the pastor, the Rev. Charles Hail Everest, occupied the pulpit, discoursing in the morning from Ephesians vi., 13—"Wherefore take unito you the whole armor of God, that ye may be take to withstand in the evil day, and, having able to withstand in the evil day, and, having done all, to stand."

No illustration seemed out of place in the New Testament, however bold or vigorous in con-ception. If we accept the record of Christian life given us as an all-sufficient rule of faith and modern Christianity. If we undertake to after a certain style of architecture we must conform to its rules. What, then, does this text teach us? That God will furnish the armor, will watch the strife, will supplement the valor of His children, that the victory? may never be doubtful, but will only interpose in man's extremity. For example, the Israelites, fleeing from Egypt and closely pursued by their late mas-

never be doubtful, but will only interpose in man's extremity. For example, the Israelites, fleeing from Egypt and closely pursued by their late masters, on reaching the shore of the Red Sea received help from the Almighty, a path being opened for them through the waters; but not until the moment of extremity. In the struggle of which Paul speaks the element of the provided for the Israelites in the brazen serpent, yet so long as there was one thing they could doli only to look—they were required to do that. They was not popular among the aristocratic and fashionable. "Have any of the rulers believed on Him?" Because the arguments of the aposties could not be related they were slandered. The fervor of the day of Pentecost was ascribed to drunkenness. Demetrius, when he found his inability to gainsay the truth, sought to create

A Financial Farig.

to suppress it. "Our business is in danger."

The following propositions were then maintained by the speaker:—

First—The whole cause of Christ is the care of Christian men. While individual piety is the foundation collective piety must take the field. A man may profess pariforism at home, may have the Declaration of Independence eleganity framed and the pictures of George Washington and Martha Washington hung on either side of it, but it this be all in the time of his country's peril he will only make a first class home guard. True patriotism will lead a man to the spot where his country is in danger.

Second—The demand of these public obligations makes the whole armor of God a necessity. If only two-thirds of the armor is used the enemy is sure to attack the unguarded spot. A standent may devote years to close study, neglecting bodily exercise, and thus developing brain at the expense of muscle; may graduate wholly unable to use his acquired attainments, and finally be buried away by sorrowing friends with regrets at his untimely end. Muscular development alone weuld be equally unfortunate. But unite the two and we have the golden mean. Churches have in some instanc

CHAPEL OF OUR SAVIOUR Imitation of Christ-The Mere Copyists

Condemned-Sermon by the Rev. R. H.

Clermont avenue, near Atlantic avenue, was yes-terday filled by a congregation of moderate dimenby the pastor, the Rev. R. H. Nye, from the text of John xii., 15.

The preacher elucidated his subject, which was

"The Imitation of Christ," mainly by illustration. He began by calling attention to that peculiar class of artists so commonly seen in European gal-leries of art, whose sole and highest ambition was the exact reproduction of the works of others, merely copying the effects, and not the method of their genius. They were often so successful in this that unpractised eyes could scarcely discern the difference between the copies and the originals of great masterpieces of art. Their genius was only mechanical, and they had not that spirit which, after they have gone on studying the works of great artists for years, at length impels them to high achievement of their own, to the reproduction of visions of their own genius, which, when limned, will fill our souls with the glow of their enthusasm. Such art is imitation and not copying. The former is nandiwork, the latter soul-work. Many persons may make it their vocation to walk in the path of christ. They may drink in His very worde, may repeat His acts, and yet may not be for all that Christian men or women. What is imitation of Jesus? Not to repeat His acts or words, like an artist who copies line for line, shadow for shadow. We do not imitate Him except as we glow with His spirit and are filled with His aims. The preacher then drew a picture of Christ washing the leet of His disciples on the eve of the Passover. The Pope every year repeated this ancient ceremony of the Jews. He called in Deggars from the streets of Rome to wash their leet, but their feet had all been curefully scrubbed before by mennals, and were merely wiped by his Holiness. This was copying the practice of the Saviour and not imitating His spirit. But of the women who went to the war and acted as nurses to the soldiers; the women who have gone to Memphis to care for the sick and dying—how many of them perished that others might live. No sacrifice was too muon; they were imitators of that Christ who gave His line for the world rather than the Pope who washed the beggar's feet. In his life Christ kept himself from the world, he was not free from pain or sorrow. He wept at the grave of Lazarus and over the city of Jerusalem. He went among bad men. Wherever He went His soul was as sincess as the soul of God. His will was subordinate to the will of God. He kept Himself from the world. He was not free from pain or sorrow. He well as the soul of God. His will was subordinate to the sould stu nais of great masterpieces of art. Their genius was only mechanical, and they had not that spirit

DROWNED IN GOWANUS CANAL

Patrolman Golar, of the Eighth precinct, Brooklyn, reports that while patrolling his post on Third avenue, about hair-past eight o'clock on Sat-urday night, he heard some person struggling in the water of the Gowanus Canal, at the bridge the water of the Gewanus Canal, at the bridge near Fourth street. Procuring the assistance of a watenman, who was on duty near by, a ladder and rope were obtained. Thus equipped the two men succeeded in getting a man out of the water. The rescued individual died from exhaustion soon after reaching terra firma. He was about forty-fivers of age, live lest seven inches high, stout built, gray hair and mustache, and had on two black coats, gray pants, white shirt and laced shoes. The Coroner was neglined